THE

Hindu Message

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CONTENTS.

A Vision of India:
The Henna.
By K. S. Ramaswamy Sastri B.A., B.L. 1
Dreams of the Soul
By an Indian Dreamer. 1
Events of the Week. 2
Leader:
The Anglican and Aryan Attitude to Socialism. 3
Notes and Comments 4
Social and Religious:
Sankara's Advaita in relation to other Vedanta Systems.
By K. G. Natesa Sastri, Vaidya Visarad. 6
Hindu Culture.
By L. R. Ramachandra Iyer, M.A. 7
Literary and Educational.
In Search of my Master.
The Hymn of Hate.
By S. Amudachari. 8
Liberty and Matrimony.
By K. Krishnamacharya, B.A., M.R.A.S. 9
Legal.
The Judiciary I. 10
The Madras Fine Arts Exhibition 1920—
The Picture that won the Governor's Prize. 11
Two versions of a Puranic Story. 12
A glorious picture by a versatile lady. 13
A Beautiful Statuette. 13
Historical and Scientific.
Pearls from the Congress Garland.
By Son of India. 14
Reviews.
Nationalism and Internationalism. By Mr. Ramsay Muir. 14
Miscellaneous.
Olla Podrida.
By Scrutator. 17
Short Story.
The Rai Sahib's Conversion.
By A. Rama Iyer M.A. 17

The Hindu Message stands or
(1) The Maintenance of British supremacy with self-government for India,
(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
(3) Education of the Hindus as an integral part of the Indian Nation,
(4) Advancement of Material prosperity on a spiritual basis and
(5) Dissemination of pure Hindu Culture.

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A Vision of India.

THE HENNA.

By K. S. Ramaswami Sastri, B.A., B.L.

The henna leaves and flowers! what thoughts they bring
To me the friend of beauty and of love!
In some celestial regions far above
I seem to stand in joy and wondering,
They bring in my young heart love's blossoming;
My fancy that 'midst passion's flowers did rove
Is now at joyful rest like cooing dove
And brings me words that dance and thoughts that sing.
The henna's radiant ruby touch doth shine
On my love's golden fingers fain and sweet
And with a foreseen fondness lingers there,
And with a living loving glow divine
It fringes fair her flower-fragrant feet
With its flirtations fascinating fair.

Dreams of the Soul.

By An Indian Dreamer.

XXV

The labouring train stopped and sent a cloud of steam and took a heaving breath.

And as the spray of steam coursed on I saw a band of naked boys run towards it.

In that spray white like a visiting cloud I saw the boys dance with pure delight.

They tossed their arms about; their feet were like the dancing waves; and they pushed each other into the spray in their new-found joy.

O Joy! Elusive spirit! who thou art, how thou comest, who are thy heralds, who are thy companions, how long you stay with us—who knows, who knows!

XXVI

Out of a group of trees one grows tall and full of flowers and shines with abundance of fruit.

Another is tall but has no fruit or flowers.

Another is short and has but few flowers and fewer fruits.

Another is withering soon after birth.

Another is dead at the top through old age but still lives on dead in spirit.

Another is struck and charred by a lightning stroke.

If I know the secret of this I shall have known the secret of everything.

Tell me this secret, O God, tell me this secret.

XXVII

Why does the radiance pass off from the face of things as we pass away from the morning of life?

Why does the gold turn to grey?

Why do we not hear the faint sweet tones of unheard melodies as before?

Where are the old familiar fragrances of early feelings gone?

Why is woman's face no longer a hint, nay a revelation of paradise, but only curve and colour and softness?

Ah! the real morning is within, and when it goes, radiance and perfume and melody and revelation vanish and disappear.

My Goddess! Wilt thou light a never-dying dawn within the heaven of my heart.

Events of the Week.

The situation in Germany is causing the Allies considerable anxiety. This is no matter for surprise. Germany is almost on the throes of a civil war. The parties contending for power are two Socialist groups, roughly speaking. One of these is composed of the remnants of the supporters of the Ebert Government, on the one hand, and the right wing of the Independent Socialists on the other. Constitutionally speaking, they are now in power. Their Government is now purged of all burgeois and 'reactionary' elements so that it is a Labour Government in the full sense of the term. They stand for what the Ebert Government did—democratic parliamentary government.

* * *

The other party in Germany struggling for power is composed of the left wing of Independent Socialists, Communists and Spartacists. These are Socialist groups which easily slide from one into the other. Their bond of union is intense hatred of the old regimes; they part ways in their attitude towards Bolshevism and the Moscow International to which Independent Socialists being national patriots are not as favourably disposed as the other groups co-operating with them in overthrowing the Constitutionalists whose methods all the opposing groups detest and whose motives they suspect. "No co-operation with the classes; no dallying with those whom they could not believe to have given up their burgeois sympathies"—such appears to be their policy. These have raised the cry of plot to effect a reactionary *Coup d'etat*; and these the perturbed Socialists of all shades in the industrial regions appear now to follow. Saxony, industrial Westphalia and generally, the valley of the Rhine and the Ruhr are their strongholds. Hither the Constitutionalists wish to send a hundred thousand troops to subdue the rebel republic. France is up on arms against this course; and the next few days alone can show what the Allies' policy would be.

* * *

In Russia, the ascendency of the Bolsheviks is now complete. After more than two years of stubborn resistance, the 'Loyalists' now stand routed beyond repair. Their army is now prisoner in the hands of their enemy; their leader has fled for his very life, no one knows whither. There is no episode more pathetic in the whole history of the war than the sudden rise, success and downfall of Denikin and Koltchack. The fate of Koltchack is now well-known; he was shamelessly betrayed by a French General who, his ally though he was, connived at his being handed over to Bolshevik fury. Denikin appears for the present at any rate to have escaped that terrible fate. It is sad to think that the Allies, who at first encouraged Denikin and Koltchack to undertake the task of subduing the Bolsheviks, had subsequently to leave them to their fate. That that fate was so terrible, that the 'monster' of Bolshevism conquered the cause which even the Allies supported may seem at first surprising. But it is to be remembered that Denikin adopted methods no less horrible than those of the worst among Bolshevist leaders. The only condition of success against a widespread revolution is popular sympathy. This Denikin had not; and he failed. The Soviet Government is supreme. it has shown a stability and energy remarkable for revolutionary bodies; so that it is not improbable that the Allies may, despite all show of bravado, have to make peace with Soviet Russia.

* * *

The Budget session of the Madras Legislative Council is over. The Hon'ble non-official members appear to have been unusually pleased with the treatment accorded to them by the Finance Member. Mr. Todhunter we are glad to note was as accomodating to the wishes of the members as one can wish from one, who whatever else he is, is also a bureaucrat. The spirit of give and take was much in evidence in the Council in the last sessions. His Excellency referred to this aspect of the Council's business and expressed satisfaction. Lord Willingdon derived some innocent pleasure at the expense of some hon'ble members. He did not exactly deprecate manuscript eloquence, but expressed a wish that members would not as a rule resort to it. The practice however is not without advantages. The Bihar Council concluded one session of its meeting in less than half an hour or so. Speeches were taken as read and the Council gained in what Lord Chelmsford would call 'business reputation.' If manuscript eloquence were shut out, we are not sure that non-officials alone would suffer. Lord Pentland, Sir John Aitkin, Sir A. Cardew, Mr. Buckley and some others on the official side often read out carefully typed speeches. There may be many among the bureaucrats of the new dispensation inclined to do likewise.

* * *

In his speech closing the budget session of the Council, Lord Willingdon caused some amusement by his reply to the critics of Government's educational and police expenditure. As usual, the representatives of the public deplored the increase of police expenditure and deprecated decrease in educational expenditure. Lord Willingdon pointed out that police expenditure, especially on the C. I. D., increased *pari passu* with expenditure on education. The suggestion that education begat and propagated sedition was not meant to be taken seriously by His Excellency. But there is at least one member in the Council, Mr. Thonger, who appears to profess concern at the growth of education. He is not without precedent. In the forties of the last century, many politicians in England expressed such concern. But their days are gone; and so will those of their prototypes in this country sooner or later.

* * *

With this issue we commence the Sixth Volume of the HINDU MESSAGE. We have been doing our best to cater to the varied tastes of our readers who may not all of them realise the fact that the conduct of a Weekly is more difficult and onerous than that of a Daily. Ever since we enlarged the size of this Journal and divided it into several sections dealing with different subjects we find the journal grows in popularity and is well appreciated. The illustrations also form an attractive feature but in these days of paper shortage and labour difficulties it is an up-hill task to maintain the high standard. Still we exert our utmost, without stinting expense, to keep up to our ideal and we fully trust that our readers would co-operate with us and maintain the Journal successfully by recommending it to all their friends. This is the only journal in the whole of India that is most progressive as regards politics while at the same time it strives to maintain Hindu society and culture intact. It pleads for Home Rule without loss of the Home. While every one else endeavours to root out Hindu Society and Religion in their mad race after political emancipation, this is the only journal that tries to keep the two apart and shows that complete political freedom is in no way inconsistent with the maintenance of our time-honoured Hindu Society and Religion. Hence it behoves every true lover of India to support this in all possible ways.

THE HINDU MESSAGE will be posted regularly every week to any address in India, Burma and Ceylon on payment of Rs. 6 only per annum; For all foreign countries within the Postal Union it will be despatched on payment of 20s. per annum. All subscriptions are payable in advance and should be remitted to the Manager "*The Hindu Message*" Srirangam.

The Hindu Message

The Anglican and Aryan Attitude to Socialism.

We fully believe that no religion can claim to be based on truth which fails to influence the daily life of men and societies. No doubt we should not neglect the value of the lessons of experience and the considerations of time and prudence in dealing, with human interests and emotions, and we also should oppose the resort to coercion, pure and simple, in order to gain social aims or realise the ideal of social justice. But, because impatient idealism is bad and even deplorable, we cannot but hold that it is the function of true religion and all genuine believers in it to work for social and economic improvement with sincerity till the organisation of society is one in which neither greed on one side nor envy on the other can obtain any encouragement.

It is considerations like these that make us offer a welcome to the "Report on Industrial Problems" appointed by the Archbishops of Canterbury and York in connection with the National Mission. At the annual Conference of the Church Socialist League, it was *unanimously* resolved that "The Church Socialist League welcomes the fundamental principles of the Report of the Archbishop's Committee of Inquiry on Christianity and Industrial Problems, *as involving an absolute condemnation of capitalism and the wage system.* It declares that the time has come for the Church to take sides in social issues, and that, *in view of the findings of the Report, there can be but one side for it to take.*" That side is,—"that the opinion of religious men of the Anglican persuation is to be henceforth in favour of a Socialistic organisation of industry." The Archbishop of Canterbury himself offers his benediction in favour of such an organisation,—for, in his preface to the Report, he says:—"The roadway to right knowledge and effective action is now open. It is a roadway which is offered not to those only who approach it as churchmen and churchwomen, but to *the English people as a whole.*" Further, we are assured by the Bishop of Winchester that "it is the way of the faith, and to follow it is, we believe, to return to the best tradition of Christian teaching." Finally, *The Catholic Socialistic League*" has recently made the following significant pronouncement:—"Anything short of Socialism, we contend, is contrary to the Catholic religion, because anything short of it tends to exploit the weak in the interests of the strong." And again:—"Our first duty is to condemn curse, and denounce the spirit of anti-Christ which we find incarnated in the present social order, and the existing economic system."

It is this existing social order and economic system in Great Britain and the rest of Europe that has ruined India economically and has exploited our political and social organisation. The Hindu organisation of society is, in external appearance only different from a Socialistic arrangement. In substance though not in method, it has a purpose not different from it. For, the aim underlying it is to prevent any fundamental or lasting opposition between the interests of capital and those of labour. In the *first* place, the Brahmins and the Kshatriyas have to follow professions which are economically unremunerative, and they have to devote themselves entirely to the improvement of mind and the defence of the working masses of the people. The Vaisyas and Sudras have remunerative employments, as they pursue avocations like business organisation and production. But they are dependent on the two former classes of society for their scientific knowledge and the defence of their property and possessions. As the entire social organisation was based on the principle of renunciation,—based, too, not on compulsion but moral suation and on practical interests combined with the impulse inherent in the Indian mind towards spiritual aspiration and self-realisation,—the war of classes well-known in the West was averted; and the social aim achieved in practice was not substantially different from one purely and purposively Socialistic.

In India *Dharma* is the ideal, but it is always, in theory and in practice, combined with the *Vritti*. The former postulates the *moral order*, while the latter enforces the *economic practice*, of society. The Rishis who were responsible for the social organisation so combined the two sets or orders of ideas that, in practice, they got themselves dovetailed into one another without conflict and injury to any individual or section of society. A modern writer says:—"First, the economic basis of society must be made secure, then the social fabric can be reared with confidence that it will be stable. To reverse the order, to postulate in advance what ought to be, and to pronounce that it must be, before making sure that it can be, may be the '*way of faith*,' but it is not the way of sane citizens." In the West, economic practice leading to the perpetual conflict of labour and capital and to the unceasing exploitation of Eastern nations and societies has been a standing canker to human society and a perpetual menace to the peace and solidarity of mankind. The Socialistic remedy which the Christian Church now claims to be "the way of the (Christian) faith" is clearly seen, on all hands—though not by the fanatical Churchmen or the equally fanatical Socialists—to be worse than the economic disease which has been a curse to both Christian and non-Christian societies. Both the Christian and the Utopian Socialists who aspire for a living wage, a short working-day of six hours, security of employment throughout the year, a comfortable house to lodge in for each and every working-class family, direct syndicalist action for labour on the organisation of industry and the determination of dividends, and all other planks in the Labour

programme of today, stand self-condemned because they are one and all based on the tacit assumption that industry is, and will continue to be,—when all these changes have been introduced,—as remunerative as it has been and will also be adequate and plentiful enough to maintain, and even augment if needed, the volume of trade on its existing basis. There are many who possess scientific knowledge of economics who hold, and on sufficient grounds, that both the existing conditions of British industry and the growing rivalry and efficiency of foreign traders have combined to render impossible of satisfaction the demands,—the ever-growing demands—of the advocates of labour, and that their satisfaction by legislative or executive compulsion will only result in an economic debacle of unexampled dimensions and disaster.

The spiritual and economic *equality* of all men within the community, nation, or the world, has ever been the aspiration of faddists and fanatics all over the world. But it cannot be achieved without a great improvement in the character of individuals and communities,—in the very essence of human nature itself. To hope for a transformation like this now or within any measurable distance of time is to aspire to capture the moon. The aspiration for a new social order has ever been with us, and it will never cease so long as there are faddists and fanatics among men and so long as there are radicals in the world bent on achieving social aims by the short cut of tinkering with political machinery and legislative action. But men of common sense must and can only take their stand on the lessons of experience in the past. These lessons are, in our view, contained in the following which appears in the "*Report*" itself of which we have above spoken and which is blessed by the heads of the British Anglican Church:—"Experience suggests that unrestricted competition among workers and among employers, tends to result in social degradation, and that trade associations including all workers, both men and women, on the one hand, and similar associations including all employers on the other, are the best foundation of mutual understanding, industrial peace, and social progress." A modern ecclesiastical writer speaks of this arrangement as "*industry thus organised on a quasi-caste system.*" (*The Bishop of Hereford* in *The Edinburgh Review*). Our much maligned caste-system—maligned first by the Christian Missionary in India, and now by his worthy ally, the Theosophist and the social revolutionist—is thus put forward as a qualified remedy for social ills in the West, and that by a high ecclesiastical dignitary of the Anglican Church like the Bishop of Hereford. A Christian and an Anglican Bishop defending the Indian system of castes! A sight, indeed, for gods and men!!

Notes and Comments.

"*The Goal of India*" is a work written by the Revd. W. E. S. Holland, M.A., who informs us that he is "the Principal of St. Paul's Mission College, Calcutta and Fellow of the Allahabad University." Further, he tells us that "the writer's experience has lain almost exclusively amongst the educated classes, the literate aristocracy, so deeply affected by the thought and culture of the West." And yet he remains a missionary of the ordinary type,—he has learned nothing, and forgotten nothing, and is quite incapable of forming a judgment regarding the spirit and essence of the Vedic religion. Mr. Holland avows the following:—"As the work has progressed, I have become only increasingly conscious of my unfitness for the task." No wonder! We feel quite certain that no one, European or Indian, can become fit for the task of comprehending or expounding the Vedic religion unless he sits at the feet of the great Pundits still available or of those educated Indians who have learned its truths and their real import from those Pundits. Lord Macdonnell, when he was Lieutenant-Governor of North-Western Provinces, once said to the Pundits:—"Living in retirement and studious abstraction, you maintain the practice and traditions of learning and reflection which have so enriched the literature of your country, and preserved its religious ideals." Men like Mr. Holland, our missionary author, can never understand the significance of this undoubted fact,—for he acknowledges to having received a "*spell India has over my own soul,*" and that it is due to a "call" he has received from Jesus. One must abandon both if he wants to learn the truth regarding the spirit of the Vedic religion. He must come here in the humble spirit of a learner and disciple,—in the spirit of those men and women of the West who sat at the feet of our great Swami Vivekananda. Even then, there will lie some insuperable obstacles in the path of the Western student and disciple. But we know that they can be largely overcome. For, we have had shining examples of German and other scholars who have taken the trouble and have been abundantly rewarded for it,—for example, Deussen, Thibaut, &c. The author of "The Goal of India" has not had the wisdom to undertake this great task; and the result is that he has produced only chaff which is grotesque, and he stumbles frequently into the mire of degradation and waywardness, and even the truth he speaks comes with such bad grace from one like him that it can leave no impression behind it on the mind of the Indian reader at least.

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* *

Mr. Holland's first complaint against Hinduism is that "it is the framework and warp of Indian life," that everything great in India, (viz., literature, art, philosophy, &c) is religous. "To religion India has given not her soul only, but her mind and body." But, we are learning, and already our rulers are finding how unpleasant we can make ourselves. The zeal for religion and its absorbing interest will soon be among the things of the past, and a continent's cry for freedom and self-government will become too inconveniently clamorous to be ignored. Mr. Holland himself avows already that "*India is a unity, albeit in diversity.*" He says:—"A hundred and forty-seven distinct languages are spoken." But this variety has never been an obstacle to intercourse and inter-communication between the various parts and communities of India. Mr. Holland says that "it is significant that English is the only language available for common intercourse between the several parts of India." This is so *at present*. But even here, our people have set their heart on a change, and a change is bound to come.

Mr. Holland reviews the history of India and her invaders. When he reaches the stage which he calls "the coming of the English," he asks, "was it chance or Providence that led the British here?" His answer is,—"It was God who builded though us." The East India Company remained in power till within sixty-two years ago, and they never cared for God, but only for *dividends*. It was the Mutiny that opened the eyes of the British people and led to the transfer of the Indian Government from the Company to the Crown. Still, the policy of "exploiting" India is not dead. Mr. Holland says:—"There is no more specious lie than the statement that we hold India by the sword. The sword by which we hold India is her own. We hold India by her own consent." We very much wish that this may be the fact. It will become true only on the day that India is given the same kind of self-government as that now enjoyed by the Dominions of the Empire. We have learned the art of constitutional agitation, and we shall take care not to give our rulers rest till we attain to our destined goal. Mr. Holland himself says:—"The heart of India is passionately set on self-expression as a nation." A people so united as India must win her goal, and no hand can stay her march to it. Mr. Holland refers to the "barriers" of caste and language, and to the "split" arising from Hinduism and Islam. Caste has ever been in India a basis of union, though now some interested bureaucrats and their "non-Brahmin" creatures have used it to sow the seeds of discord. But the trouble will soon pass. The Hindu-Moslem Entente has come to stay, and in practice both creeds swear by the unity of the Personal God.

* * *

Mr. Holland refers further to what he calls the "spiritual mission and destiny" of India. He writes:—"Sitting at the feet of Jesus she will at last become what she has ever been in the dreams and aspirations of her seers and prophets—the religious teacher of mankind." The answer to this foolish hope and the proof of its folly have long been furnished by the successes gained in the West by the career of Swami Vivekananda, and the founding of the Sri Ramakrishna Mission. The movement is yet in its infancy, but its future is assured. It has already become world-wide in its scope and activity.

* * *

Mr. Holland, in his *Second* Chapter, says:—"We must study Indian religion at its best and at its worst." Religions, like communities, must be judged by their best and noblest. A recent English writer has well said:—"The masses in every country are fetish-worshippers." This is true as much of Mr. Holland's own country and its people as of the rest of the world. But he forgets it, or rather finds it convenient to do so and speaks as if fetishism is the chosen religion and creed of India. But, first, let us consider what he calls the "best" elements in Indian religion?

* * *

Mr. Holland says that the "Sannyasi or Sadhu stands not only for poverty and other-worldliness. He has set us, on the merely physical plane, an unsurpassable standard of asceticism." "Here is a nation to whom pain and privation simply do not count if a spiritual aim is to be accomplished. There is something of the magnificent in the Sadhu's measureless contempt for suffering and hardship." And again:—"Union with the Deity! This has ever been the goal alike of India's spiritual longing and of her intellectual search." Why should all this be so unpleasing to Mr. Holland's heart? He says that "Sannyasi never seeks to save others." This is quite untrue: The Sannyasi, if he is also a *jnani*, is always accessible to the inquirer. His principle is not to thrust his knowledge on others who do not seek him. Manu says:—"Don't tell anything without being questioned." Further Mr. Holland speaks of India's "iron bondage of a soulless pantheism" and of her "cold contemplation of this abstract Absolute." If he had inquired of a true Pandit before writing himself down in this manner, he would have learned that the Brahman—that which he calls "Abstract Absolute"—is reached by *Inquiry* and *Meditation*, and not by a process of cold logical abstraction. Mr. Holland is himself aware that, side by side with the so-called "Abstract Absolute," India has "her noble succession of her theistic reformers." The rapturous faith of theism exists side by side with the Vedic knowledge of the One Existence in Sankaracharya's philosophy. It is, in fact, the path which leads to the goal of the One Existence.

* * *

Mr. Holland goes on to dwell on "The Indian Character." "He first contrasts the European and the Indian and quotes Tagore with approbation. "The European seeks to acquire and to conquer, and to subdue nature, as though living in a hostile world. The Indian wants not to acquire, but to realise, to enlarge his consciousness by growing into his friendly surroundings." He then goes on to enumerate the Indian's qualities. *First*, "it is in India that one learns the reserves of strength and dignity that are the content of true meekness." He mentions the classic instance of this virtue. "In the time of the Indian Mutiny there was a Sannyasi who had kept absolute silence for twelve or fifteen years in order that he might find God. A British soldier passing by, apparently through sheer blood-thirstiness, bayoneted him. As he died he looked up at the soldier, and broke his long silence with the words,—*And thou too art He*." The same strain of blood-thirstiness in the British character has recently become notorious in the events which have taken place in the Panjaub, and elsewhere. The Indian has learned that meekness has no place in the future of India. Mr. Holland then says:—"None who have lived amongst Indian villagers or India's students but have learned to love them for their gentleness and courtesy. Rudeness is a thing one hardly ever meets in India. Indian hospitality, in its grace, its courtesy, its lavishness, its generosity, has no peer among the nations of the West. It is a pleasure to mark their quiet dignity of mien and gait. Especially is this true of the Indian woman. She carries herself like a queen. The grace and modesty of India's womanhood needs no arguing. Every observer has remarked it. The quiet deference of the Hindu student, the stately manners of the old-time gentleman are unmatched in the West." Mr. Holland remarks that "India has another scale of virtues than the British. For the British the two cardinal virtues are truth and courage, pluck and straightness. The emphasis in India is elsewhere. The good man is known supremely by gentleness and patience."

* * *

Mr. Holland turns to what he calls "the darker side of Indian religion." He is of opinion that "for all religiousness, India is still ignorant of the living God, knowing neither of his awful holiness nor the true glory of His gracious love." And yet he speaks of us as "a people with a limitless capacity for spiritual service and devotion, with a heart hungry for God, that in its real soul has cared and lived for nothing but religion." It is absurd to say that a people led and taught by Sri Krishna, Vyasa, Sankara, Ramanuja, and others have not found God. Their works live after them, and their people remain ever the witnesses of their holy mission on earth. But none are so blind as those who will not see, and Mr. Holland takes his rank among such. A Chinaman

once compared the Christian missionary to "a blind fowl going about picking worms." How can such an one find the pearls of faith, holiness, and true knowledge which any one can discover who knows how to seek them. The late Principal Fairbairn found in his Indian travels the great Vedantin and Sannyasin, Swami Bhaskarananda, and has left on record that he saw in him "the power of a renunciation rare in Europe." There are still many such among us, but men like Mr. Holland can have no access to them and for the all-sufficient reason that his vocation is only to "go about picking worms." What are his worms? We shall take them up later on.

Social and Religious.

Sankara's Advaita in relation to other Vedanta Systems.

BY K. G. NATESA SASTRI, Vaidya Visarad.

(*Concluded*)

14. It is against this misconception that Sankara strongly protests when he says--"वेदान्तवाक्यकुसुमग्रथनार्थत्वात् सूत्राणां, वेदान्तवाक्यानि हि सूत्रैरुदाहृत्य विचार्यन्ते, वाक्यार्थविचारणाध्यवसाननिर्वृत्ता हि ब्रह्मावगतिः नानुमानादिप्रमाणान्तरनिर्वृत्ता" which means: 'The Sutras are intended as strings to fasten the blossoms of the Vedantic passages, which means, the Vedantic passages are taken by the Sutras and discussed and the knowledge of Brahman is what is obtained by a thorough discussion of the Vedic passages in all their aspects, and practised accordingly and hence it is not a matter of Inference or others.' Again in the 'Rachana-Anupapatti' adhikarana (Br. II. ii. 1.) says Sankara that the Vedanta sastra is intended solely for discussing and establishing the true import of the Vedantic passages and not for establishing the conclusions based on independent researches like Tarka sastra or the Science of Logic.' In the face of these considerations it is ridiculous to conclude that the Vedanta appeals to Veda as a witness. It is the Veda which is the object of discussion in the Vedanta Sutras. This distinction is important for us as otherwise the Vedanta Philosophy will have only an intellectual interest as in the West, while in fact it is not philosophy, but is religion with us the proper observance of which leads to final liberation which is nothing but the realisa- of the Atman as identical with Brahman. We have no intellectual interest in it or in other words philosophy is subordinated to religion.

15. To return to our topic. Brahma Jnana according to Sankara is 'Brahma Avagati' or the 'realisation of the Brahman.' This realisation is brought about by constant application to the true import of the Vedic passages and hence the contention that even after getting a knowledge of 'That Thou art' by a first reading, Avidya is not known to vanish, cannot stand. Says Sankara— नावगतब्रह्मात्मभावस्य यथापूर्वं संसारित्वं शक्यं दर्शयितुम्" which means ".It is impossible to show that Samsara continues to exist for one who has really obtained the realisation of the Atman.' Here Vachaspati Misra explains that अवगति means not mere verbal import but ब्रह्मसाक्षात्कार or 'actual vision of Brahma' and this साक्षात्कार is a particular state of mind brought about by constant practice of the mind in the real sense of the Vedic passages just as the capacity of distinguishing the various sounds of music are brought about by a particular training of the mind. Hence no flaw arises in holding that Avidya vanishes when knowledge comes in.

16. Let us now deal with the other topics briefly. Although Sankara holds that Brahman is really absolute and unconditioned, yet for practical purposes he accepts a qualified Brahman so long as the enquirer has not passed the stage of recognising nothing but the Phenomenal existence of this world. Thus Sankara had to accept two Brahmans as the author of the Sutras had admitted them. To use the words of Professor Maxmuller: "We are told that in the case of persons who have fulfilled their religious or sacrificial duties and have lived a good life, but have not yet reached the highest knowledge, the subtle body in which the Atman is clothed, migrates, carried along by the Udana through the Murdhanya Nadi, the capital vein, following either the path of the fathers (Pitriyana) or the path of the gods (Devayana)." Here those who go through the Devayana are carried, it is said, by a superhuman Being, called Amanava Purusha to the abode of Brahman (स एतान् ब्रह्म गमयति). Here a question is raised whether he is carried to the Lower Brahman or the highest Brahman. Says Badarayana कार्यं बादरिरस्य गत्युपपत्तेः (Br. IV. iii. 7) which means that according to Badari he is carried to the abode of कार्य or lower Brahman while according to Jaimini, says Badarayana, he is carried to पर or highest Brahman परं जैमिनिर्मुख्यत्वात् (Br. IV. iii. 12). Here Badarayana has clearly accepted the existence of the two Brahmans Saguna and Nirguna. Ramanuja on the other hand understands कार्यं in the Sutra not in the accusative case qualifying the real गमयति carries, but holds that he who worships कार्यब्रह्म or Hiranya Garbha, is carried,—a strange view not warranted by the wording of the Sutra.—Let that be. Badarayana on the other hand has explicitly said in the "Ubhaya Linga Adhikarana" (Br. III. ii. 11) that in reality Brahman has only one rupa or form and that is Arupa or Nirguna because the whole of the Vedantic passages mainly declare him to be such and hence other passages that speak of Saguna or conditioned Brahman are to be understood so as not to be in contradiction to these passages अरूपवदेव हि तत्प्रधानत्वात् (Br. III. ii. 14). Here Ramanuja understands "अरूपवत्" as "without rupa as it were," the particle वत् meaning "as if," while Sankara understands the particle as the suffix of the Neuter gender which is in consonance with the opening Sutra of the adhikarana. Sankara's view is more in harmony with the wording of the Sutra than that of Ramanuja especially when the particle which means 'only' is taken into consideration.

17. If then Badarayana accepts two Brahmans in one place and asserts the existence of only one in another place it naturally follows that he accepts only a phenomenal existence for Saguna or lower Brahman, and if there should be a phenomenon at all there must be one real for this phenomenon to take place; and the cause which brings about this phenomenon must be inherent in the real which alone exists. And this cause is Avidya or Nescience and let us see whether the author of the Sutras is aware of this Avidya.

18. The fundamental basis on which the whole of the Advaita rests is to be found illustrated in the Sutra तदनन्यत्वमारम्भणशब्दादिभ्यः (Br. II. i. 14). This means 'The karya or effect is not different from Karana or cause because the Vedic passage where occurs the word आरम्भण tells so.' This is the principal Sutra on which rests the absolute identity of effect with Brahman or what is called the Vivarta vada. Many objections are raised in the course of the discussion and in the end the objector asks whether a dilemma is not created by holding that there is no difference between cause and effect, for; says he, if Brahman is the cause of the Universe then Brahman does not exist so long He exists in the shape of this world and if it is admitted, to avoid this difficulty, that only a portion of Brahman is transformed into the world then we reply that the Vedic passages which proclaim Brahman as portionless become false. कृत्स्नप्रसक्तिर्निरवयवत्वशब्दकोपोवा (Br. II. i. 26). The reply is that there is no dilemma in our case for the Sruti or the Veda says so, and we have to submit to that.

If it be said that even a Veda cannot proclaim impossible or false knowledge we reply that this is not absolutely impossible as we see that the phantoms are created in dreams of the Jiva or individual soul not out of any extraneous matter; but by himself and from himself श्रुतेस्तु शब्दमूलत्वात् (Br. II. i. 27). आत्मनि चैवं विचित्राश्च हि (Br. II. i. 28). This latter Sutra is a crushing reply to Dr. Thibaut's dogmatic assertion that 'the Sutras do not contain the doctrine of Maya.' Vachaspati here explicitly draws attention to the fact that the Vivartavada is finally established by this Sutra. Says he "अनेन स्फुटितो मायावादः (Br. II. i. 28) or "The Maya Vada is made explicit by this Sutra." We shall mention some more Sutras to show that the view of the Sutrakara coincides exactly with the views of Sankara. In (Br. II. 11) there is one Sutra आह च तन्मात्रम् (Br. III. ii. 16,) which means' the Veda proclaims only the existence of 'That' which is Nirguna Brahma and then proceeds to say that this Brahman is not different from the individual soul. अतोऽनन्तेन तथा हि लिङ्गं (Br. III. ii. 26) which means 'Hence the soul is one with the limitless Brahman because there are indications.' In the first Book there is a Sutra अवस्थितेरिति काशकृत्स्नः (Br. I. vi. 22) where it is plain that 'Kasakritsna' holds that Brahman exists as Jiva clearly indicating that Lord cannot exist as Jiva except through the working of Maya. Again the Sutra आत्मेति तूपगच्छन्ति गायन्ति च (IV. iv. 4) plainly explains that the meditation of Brahman should be made, that the meditator and the object of meditation are absolutely identical. These and many other Sutras, when closely examined, cannot but give the impression that Badarayana was taking this world only in its phenomenal worth. Again this Avidya is inherent in the Brahman and therefore it is his Sakti is explained in the Sutras तदधीनत्वादथवत् (Br. I. iv. 3) ज्योतिरुपक्रमा तु तथा ह्यधीयत एके. (Br. I. iv. 9). In Br. I. iv. 3. Sankara says "अविद्यात्मिका हि सा बीजशक्तिरव्यक्तशब्दनिर्देश्या परमेश्वराश्रया मायामयी महासुषुप्तिः, यस्यां स्वरूपप्रबोधरहिताः शेरते संसारिणो जीवाः। तदेतदव्यक्तं क्वचिदाकाशशब्दनिर्दिष्टं, क्वचिदक्षरशब्दोदितं, क्वचिन्मायेति सूचितम्। This means 'The seed power is inherent in Parameswara, which is called Invisible अव्यक्त. It is Mâyâmaya or illusory and it is there the individual souls sleep having no conscience of their true self. This Avyakta is sometimes called Akasa, sometimes it is termed Akshara and in some places Maya.'

19. Next the author of the Sutras says that one who has obtained the Brahmasakshatkara or the realisation of Brahman even in this life does not go either through Devayana or Pitriyana, but himself becomes merged with Brahman here in this world: अत्र ब्रह्म समुश्नुते This is explained in the Sutra प्रतिषेधादिति चेन्न शारीरात् (Br. IV. ii. 12.)

20. We shall now sum up what we have learnt till now. We have seen that both Badarayana and Sankara have maintained that 1. the Jiva or the individual soul is identical with Brahman. 2. the manifest universe is simply but an illusory projection of Avidya or in other words the Vivarta of Brahman. 3. that Moksha is realisation or ब्रह्मसाक्षात्कार.

21. Next we see that among the other schools Srikantha, though to all appearances accepted the reality of the world, still in reality has admitted what all Sankara has said. In Br. III. iii. 22 he has explained that one who has actually obtained realisation does not proceed through either Devayana or Pritriyana. In Br. IV. I. 3 he has admitted the absolute identity of Jiva with Brahman. In Br. I. i. 2 and Br. II. i 14 he has elaborately explained that the effect is not different from the cause. From these it is easy to conclude that Srikantha's school is identically the same as that of Sankara and that is the reason why his school does not now exist separately. In fact it is merged in Sankara's School.

22. Ramanuja on the other hand has accepted that 1. the universe has a real existence whose cause is Prakriti 2. that Chit sakti is not the cause of the universe or, in other words, the world is not the vivarta of Brahman 3. that Jiva is not identical with Brahman even in Mukti or liberation and hence he is Anu or small 4. that Mukti consists simply in paying his homage to the Lord.

23. The Mâdhva school has more or less accepted tenets similar to those of Ramanuja. Both have accepted that even in Mukti there is this distinction as good liberation and bad Liberation.—सन्मुक्तिः and असन्मुक्तिः

24. From this short review of the principal schools of philosophy it is evident that Sankara is more rational and in harmony with both the Upanishads and Sutras and 'Brahmasakshatkara' in this life is the chief aim of the Sastras which can be obtained by constant meditation of Vedic passages as 'That Thou Art' and others. As regards this 'Sravana' or Hearing of the Veda as an instrument of Brahma Jnana the life of the late 'Sundara Swamigal' of Kadayanallur in Tinnevely District, who spent his life in later days in Panchanada near Tanjore and who is now within the memory of many above the age of 40 is worth mentioning. In his younger days this revered man used to attend the lectures on Suta Samhita which was held in his village and one day while he was hearing the discourse on ज्ञानयोग he suddenly arose from his seat, went to the holy river Tambraparni, secured the aid of a barber, got shaved, and began to be an Ativarnasarmi from that day. His powers are well-known. This explains Sankara's observation नावगतब्रह्मात्मभावस्य etc. explained in previous pragraphs. Such is the Advaita of Sri Sankara, and we close this our imperfect discourse with the immortal observation of our revered teacher. "Aryavarta may for ever wear the jewelled crown of spirituality which in days long past Sri Krishna and Bhagavan Vyasa set on her head."

Hindu Culture.

BY L. R. RAMACHANDRA IYER, M. A.

III. The days of political uncertainty and final settlement.

Let us trace the course of the vicissitudes of Hindu Culture after the break up of the Muhammedan Empire. Following the break-up of the Empire, there intervened an era of anarchy and confusion. Hindu society, which was to some extent shattered and suffering from various foreign invasions was plunged into a worse state, by the chaotic internal condition into which it was thrust by the uncertain political situation caused by series of attacks, pillages, robberies etc. which reigned everywhere. This was, to some extent, a trying ordeal for the safe thriving of Hindu ideals and culture. But, thanks to the foresight and organisation made by the sages to preserve our culture, the calm transmission of the culture and the continuation of social life in accordance with the cultural ideals was maintained as carefully as possible in the comparatively quiet and secluded life of the villages and hamlets, though they were now and then disturbed by the sudden distractions resulting from the political chaotic condition.

The leaders of society must have had a very anxious time of it, as in most villages with all their old organisation, the sole concern of their inhabitants was how to save their localities from the wandering predatory hordes or from their new rulers, who were mostly retired robbers. The powers of defence in various centres being isolated and not being united properly and being unexpectedly attacked and worried by hordes, the greatest anxiety was caused everywhere and people generally could not avail themselves of the educative opportunities of travel and pilgrimage,

and going to various centres of learning for cultural training and study.

The various means for the education of the masses, the progress of the arts and literature, and the peaceful methods of communication and trade,---all these could only be carried on with the utmost difficulty and restraint. The society which was already wearied by numberless foreign invasions, and left in a somewhat disorganised state by the collapse of the Muhammedan power which previously held in unity the various places under its sway, found it difficult to protect itself.

This difficulty was augmented by the fact that mutual jealousies sprang up between various tribes and rulers encouraged by the chaotic condition and the various foreign powers who wanted to make capital of the confused state of the country and thus bring about for themselves a firm foothold and power in the country, not of course primarily with the idea of capturing political power but for the purpose of commercial advantages and opportunities. This was a period when the fate of Hindu society and culture was trembling in the balance.

Students of history are familiar with the events which were unexpectedly rushing on in this period, the various conflicts, wars, intrigues, treacheries etc---between the various powers and the final conclusion to which all these events drifted so as ultimately to bring comparative peace and quiet to the country by the providential supremacy of the British power in the land.

The British, in spite of themselves, found themselves entrusted by the Almighty with the responsibility of administering practically the whole of the vast continent of India in due course of time. Though, at first, they found for themselves the advantages from the commercial and economic point of view, they later on were not unmindful of the responsibility that had fallen to their lot.

It is not necessary here to enter into a detailed narration of the varions benefits in the form of peace, security of person and property, and the impetus given to the peaceful pursuits and occupations of the people which all came in the wake of the supremacy of the British power in the land.

There was a special feeling of happiness and relief from all the uncertain troubles and worries which the society was subjected to, during the period of political confusion and chaos through which the country was passing. All that the society was thirsting for was a period of calm, quiet, peace and security so that it may go on pursuing its own path of progress in the cultural life and activities unhampered by any disturbing circumstances.

The genius and life of Hindu society not being centred fully in the political field, it only required political security and peace so that it may go on living its own special life of high moral and spiritual ideals.

Thus, the supremacy and important position of the benign British Government, in whose hands the destiny of the Hindu race was entrusted, was most conducive for the progress, perfection, fulfilment and spreading of the noblest mission of the Hindu race which it was the intention of Divine Providence that this society should discharge as its contribution for the benefit of the world and humanity.

It was a blessing to the society, inasmuch as it was allowed the favourable circumstances for working out its destiny without fear and for fulfilling its sacred mission towards the world; and it was also a blessing to the Government to whose charge the society was entrusted as it brought them into contact with a race, a direct and firsthand knowledge of whose ideals, culture and literature was bound to produce a great influence, and to prove beneficial to themselves in ways innumerable.

Literary and Educational.

In search of my Master.

By S. AMUDACHARI.

I

It was even tide and the shades were falling.
I was alone and all alone.
Along the bank of the stream did I wander
In search of Him that was there.
The Sun had gone down the West,
I was alone and all alone.
I cried and called aloud for my Master
But He would not come.
Night came gently tripping on
I was alone and all alone,
Under the starry expanse and the limitless sky.
In search of Him that was there.
The chill blast howled and trees did moan
I was alone and all alone.
I cried and called aloud for my Master
But He would not come.
Darkness was shrouded in stillness
I was alone and all alone
And wearily did I pursue
In search of Him that was there.
The night birds shrieked and rent the air
I was alone and all alone.
I cried and called aloud for my Master
But He would not come.
I lay fainting on the grass
I was alone and all alone.
My heart had grown weary
In search of Him that was there.
I awoke, it was the streak of morn,
I was alone and all alone.
I cried and called aloud for my Master
But He would not come.

The Hymn of Hate.

Be fallen for ever; thou art banished from my care.
Thee that wrought and wreck'd the fortune rare.
Of Souls that strive in earnest quest
Longing for peace and eternal rest.
Be thou gone; lest thy hovering form,
Arouse in me thoughts of deep dire scorn,
Thou art the Satan, that led me on
And on from Truth and cast me forlorn
In perfidy, in hate and in disdain,
Dids't thou feed me, the jargon of numbers in vain,
'Mere tricks to show the stretch of human brain'
From which all wise men doth refrain.
Into the mire did lead of treacherous deep,
In anguish, grief, and sorrow did I weep.
Cursed be thou and thy race.
To hell thou shalt go and be without a trace.
Now truth shall be my guide.
For under cover, my soul shall no longer hide.
God's true light and cheer will it seek
And be in union with the humble and the meek.

Liberty and Matrimony.

By K. Krishnamacharya, B.A., M.R.A.S.

Being himself a product of Nature, man is, like her, always for a change. No system of the laws of his society is permanent. His very ideas are constantly at war with each other; and one or other of them is the ruling idea of a particular epoch. The character of an epoch is mostly determined by its ruling idea. Today the watch-word of our epoch is Liberty—Individual Liberty in its widest swing. The idea of our Liberty looms large before our mind's eye, and we stand on our rights, even to the neglect of our Duty. Duty involves a curtailment of our Liberty, for the common good of the society. If every member of a society is to stand on the absoluteness of his liberty, without any thought of his contribution to the society, there must necessarily be conflicts, here and there, of the several individual liberties. And this is what we see around us every day.

An enthusiastic admirer of 'Liberty, Equality, and Fraternity' often forgets the immediate and the remote past, and attempts in his own way to set right what he considers to be the inequalities in the social orders of the day. The sudden enthusiasm dims his vision, and presents to him only one side of the picture. Until he finds time to regain his balance, he goes on condemning the past, little knowing what his blind enthusiasm may eventually lead him to. He believes in the absoluteness of his doctrine of 'Liberty,' and ignores the essential differences between man and man. Nay, he even goes further, and ascribes the differences to some mischief played upon the credulous, by some cunning knave in the beginning of history. That the inequalities in the society have had their own historical evolution, and that they cannot be eradicated in a few generations—much less in a few years of a generation, do not trouble his mind. Every reformer, who has nothing but his own enthusiasm to steer him through, does never get the right perpective of his own doctrines, until by a strange chance he has to apply them in his own case. Self is the touch-stone of every social doctrine. It is there the doctrinist realises the limitations of his own doctrine; the necessary qualifying clauses are invented there to restrict the universality of the doctrine; and from there it comes out as a 'finished product for foreign consumption.'

Man has now begun to clamour for his rights and liberties in all the conceivable tracts of the society. Though he still continues to believe in the individuality of his society being the more important, he sees his own individuality in it grow abnormally. The thought of his own self has now occupied so much of his mind, that there is scarcely in it space for the self of his neighbour. The very abnormity of his 'Liberty' makes him insensible to the enjoyment of that 'Liberty.' He does not realise the 'infinity within finitude;' he has forgotten that the very pleasure in the play of his 'Liberty' lies in the restrictions imposed upon it. Hence in the midst of his unrestricted liberty he fails to recognise the very object of his quest. He still seems to see it elsewhere than in his own Self.

One result of this restlessness has manifested itself in his dislike of matrimony as a permanent bond between man and woman. Already there are signs of resentment that the choice of a mate should be restricted at all. Man does no longer implicitly believe in the religiousness of the matrimonial bond. There is an inclination to treat it more like a legal contract, that can be violated by any of the parties, on the mere pretext of any of the terms being unfulfilled. More than all, there seems to be a belief, lurking somewhere, that matrimony, even as a legal contract, does seriously infringe upon the free swing of individual liberty, and that therefore it can no longer claim a recognised place as a sacrament in the human society. So much so, promiscuity of the sexes seems to be the only probability in the near future, even as that of the animals.

If with his idea of liberty man does not forget that he is after all a member of an intelligent society, and as such he has his own contributions to make towards the well-ordered progress of the society, he will certainly have to realise that his much-vaunted liberty is to be curtailed to give room for the play of that of his neighbour. This realisation will naturally lead him to matrimony as a sacrament, the finest fruit of the curtailed liberty of man and woman. He will then appreciate the fact that each is the complement of the other, that both go to make up the unit, and that one alone loses its purpose and meaning without the other. Man or woman have their own debt to discharge to the society. If the debt be not properly discharged, or if it be utterly neglected, Dame Nature will dictate her own terms in the end, and exact the debt with its compound interst. She will see to the utter destruction of the diseased society, and will install a fresh and vigorous one in its stead, with all the lessons of the former staring in its face as a terrible warning.

Whether *our* society is destined to be an example of such a warning to a future society is a question that we shall, every one of us, have to answer in our calmer moments. But then, there comes the question—who is man to bemoan the death of an old society, or to feel elated at the birth of a new one? And of what avail is man's bewailing or feeling elated, in the triumphant march of Nature's Car on the wings of Time, whose progressive career there is nothing to arrest?

Man's likes and dislikes are not after all innate in the nature of the things, nor in that of his own self. They are the products of extraneous influences brought to bear upon him. What is disliked today may as well be liked to-morrow, and *vice versa*. It is after all the question of acquaintance and utility that influences man's likes and dislikes. If polygamy or polyandry evokes our horror and contempt to-day, it is not impossible that we may be forced to embrace either or both, some time in future, when the balance between the populations of men and women is seriously upset. If, therefore, the question of individual liberty of man or woman is in its full swing, and as a consequence our matrimonial ideas are completely revolutionised, so as to approach the sexual relations of animals, what is there for man to feel ashamed of? Our ideas of morality will certainly be revolutionised, to suit to the times; and judged from that standard, nothing will be wrong with the society in general. Morality is a relative term and there is certainly nothing of absoluteness in it. If you judge the practices of the society in a particular epoch, from the standard of morality in a different epoch, you are certain to look aghast at the seemingly serious infringement of your moral Code, wherever you set your eyes upon. But the moment you adjust your standard of judgment, nothing is wrong with the society after all.

But it must be admitted that in a transitional stage when there is a confusion of the standards of morality (past, present, and future) man must certainly have the requisite courage to steer him through the seemingly troubled waters. From the moment he leaves the shore of the age-long practices, to the moment he arrives at the calm mid-ocean of the reformed practices, he has to expose himself to the tremendous roar of the breakers in the shape of his conflicting beliefs and practices. When once in the mid-ocean, he is the master of his boat, and can easily help himself off the occasional storms, and finally reach the sheltering harbour of the reformed practices, which have, by this time, secured for themselvvs a recognised place in the society.

Thus the systems of our marriages have to undergo changes, whether we will or no, according as our ideas of the degrees of individual liberty are changed. And to them we have naturally to adjust the standards of our social morality, so that nothing ugly or awkward in the sexual relations shall.we perceive, even if such relations are built upon what now appears to us to be a feeble foundation.

Legal.

The Judiciary.

I

Some recent pronouncements of the Madras High Court deserve more than a passing notice; for if they reflect the principles guiding the modern administration of law and justice, the hitherto accepted ideas of the functions of the judiciary will have to be completely abandoned. It will be clear to the meanest intellect that the proper function of a judge is to "judge" and only that. It is not within his competence to import into his judgment any facts not found in the records actually before him, nor can he lay down any proposition which the existing law or custom does not warrant. And yet a careful analysis of the decisions of the Madras High Court during the past few years will show that either the judges have lost sight of their proper functions or they have deliberately designed to assume certain functions properly outside their competence. If it is the former, it is our plain duty to remind them of their limitations; and if it is the latter, it is imperative that the general public should protest against such abuse of functions.

In the case of Surayya *vs.* Subbamma (37 M.L. J. p. 405), the right to exclude from inheritance a person born blind is considered in detail by Mr. Justice Sadasiva Aiyar. We are not concerned now with the correctness of the decision arrived at by him in favour of non-exclusion. But we must protest strongly against some observations of his to be found at p. 425 of the report. He says 'As regards questions of Hindu Law, I do not think that extreme conservatism is to be commended so long as the legislature is slow to move in the direction of recognising that customs have become obsolete or do require alterations. It is well known that while the Indian legislature was reasonably progressive in these matters till the days of the Age of Consent Act (passed during the time of Landsdowne) it has since been afraid to move with the times and to suit itself to the changing needs of society and custom in modern times." Here the learned judge pointedly asserts that if the legislature does not "move with the times" it is commendable that the judges so interpret the law as to suit "the changing needs of society." In short, the judge should consciously and delibarately discard his proper function of administering the law as it is and should assume the role of a legislator. No more dangerous doctrine has ever before been laid down by any responsible authority. The learned judge himself elsewhere observes "I do not deny that judges are human and may be unconsciously biassed in their decisions either by their conservatism in social and political matters or by their radicalism in such matters. Even the tendency of their particular religious, philosophical and cultural views might unconsciously affect their view of legal principles and questions." It will therefore be the greatest mistake to resign into the hands of a judge, however eminent, the right to legislate or alter customs. The legislature portion of the Government of a State is entrusted with the sacred functions of protecting and regulating the Laws and customs of its subjects agreeably to the welfare of the whole nation and it is therefore usually composed of the representatives of the various interests in the State. Even their considered opinon arrived at after much argumentation and detailed discussion is subject to the veto of the head of the Government. Even though thus safe-guarded it is not unfrequently seen that the legislature does not always legislate for the true welfare of the subjects. A Judge on the other hand is not attended by any safeguards at all except his conscience. As the learned judge himself says elsewhere, "the ideas of justice, equity and good conscience vary with individual judges." It is therefore only proper that the fate of the law at any time must not be left to the individual vagaries of the presiding judges.

While the learned judge expressed himself to be in entire agreement with that "very learned Hindu Lawyer" Justice Sir T Muthuswami Aiyar, he has laid down propositions directly antagonistic to the considered opinion of the latter. Some extracts from the latter's judgments will make it clear.

"In forming our judgment, I must premise that we are not at liberty to discuss here whether or not widow marriage is not to be desired in the interests of morality or of women in India. Nor is it for us to go behind the usage and to enquire into the historical origin of the alleged prohibition" 6 Mad 381.

"The District Munsif examines into these (original) sources (of Hindu Law), states what inference may, in his opinion, be drawn from them, how orthodox Brahmans interpret them so as to support the general usage, and discarding their interpretation as unreasonable and incongruous concludes that his interpretation is the only reasonable construction which ought to be adopted...........The District Munsif apparently confounds the functions of the judiciary with those of the reformer. In administering Hindu Law the former has only to see what is the Hindu Law as received and practised by the Hindu community in general with the conviction that it is law, and to declare and enforce it when it is ascertained. It is not for him to go beyond, to resolve the Hindu Law as received by the people into its historical factors, to see how far historical development has diverged from the logical or philosophical development in the light of modern civilisation and to reconstruct a system of Hindu Law which the people ought to have received and followed as consistent with their Sastras. This mode of reasoning is altogether inadmissible as a ground of judicial decision.........I do not desire to be understood as detracting from the merits of those that secede from the orthodox usage. The secession may possibly make an era of progress and reform and it may in time produce important results, raise the condition of women and prove beneficial to the Hindu community. But these are considerations with which courts of justice have nothing to do if they are foreign to the original trust of the temple in question" 13 Mad 293.

It is no surprise therefore that this eminent judge who thus correctly understands his rights and his limitations as a judge still commands the respect and admiration of the world while others endowed with sharper intellects perhaps and more varied learning are unable to do so.

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THE

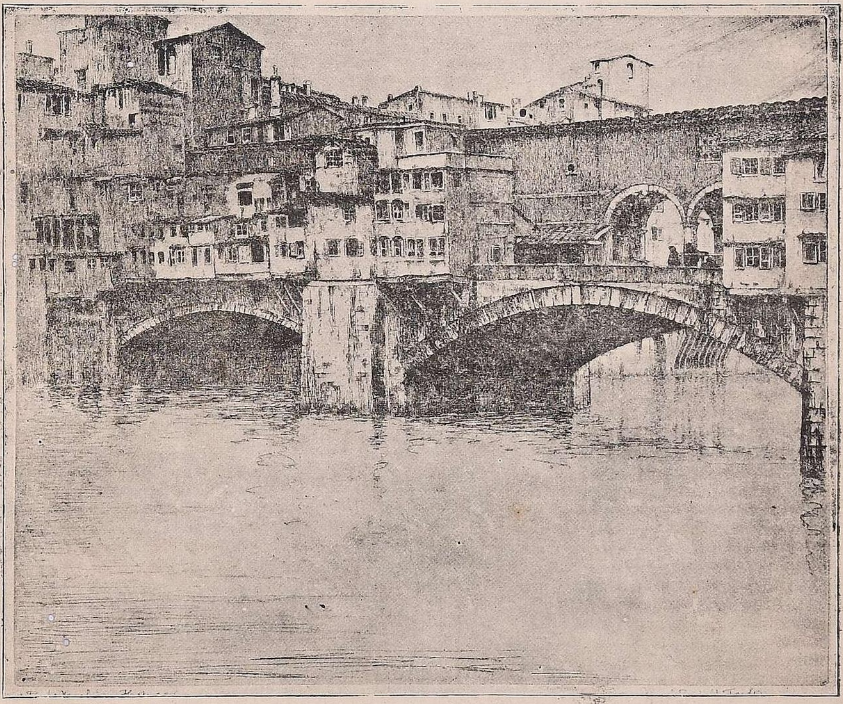
Madras Fine Arts Exhibition 1920

SUPPLEMENT.

[All the pictures in this supplement are reproduced by the kind courtesy of the respective Artists.]

We have much pleasure in issuing with this number a supplement containing reproductions of some of the exhibits in this year's Fine Arts Exhibition held at Madras in February last. Our thanks are due to Messrs J. R. Taylor, Mathradas and Phadke and Mrs. Chamier and Miss. Daver who have been kind enough to permit us to reproduce their respective works. It can in no way be maintained that the reproductions in most of these cases adequately represent the beauty and charm of the original. Though colour-works cannot be faithfully represented in monochrome yet they can be better done than in this supplement. Till our photographers adopt more advanced methods of copying coloured works we have to be satisfied with the less artistic methods. We do hope however that our readers would duly appreciate our supplement which we have issued under great difficulties which beset people going beyond the *mamool* in India.—*Editor.*

The Picture that won the Governor's Prize.



PONTE VECCHIO.

This is a reproduction of an etching—a picture engraved on copper or zinc by means of acid—by Mr. J. R. Taylor. The quality of surface and texture is part of the charm of the work and this it is not possible to give in a reproduction. But the design and the fascinating arrangement of light and shade are well shown. It will be interesting to point out that another of Mr. Taylor's etchings, "Entrance to Aurangazeb's Tomb—Eb Roza" won a special Bronze Medal which again speaks to Mr. Taylor's high attainments in this medium.

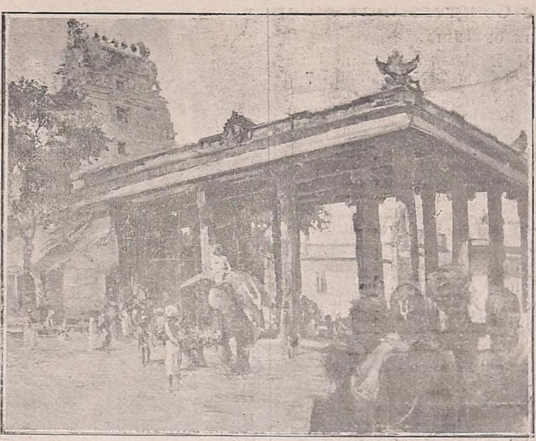
Two versions of a Puranic Story.

DANA LILA.

KRISHNA AND THE MAIDS.

These are reproductions of two pictures of the well known Bhagavata story of Krishna and the milkmaids. The pranks of young Krishna are too well-known to be once again told here. The picture by Mr. Mathradas has a wonderful wealth of colour but suffers much in this reproduction from bad photography which is all that is possible in our land. The distance in Mr. Mathradas's picture is rendered very effectively and the figures are well grouped and active though a little bit ill-drawn. The picture on the right is by the eminent lady artist, Miss. Shirin Dinshaw Daver and is probably intended for a mural painting. As it was not possible for us to get this lady's exhibits in the Madras show we reproduce this picture which was prized at Bombay so that our readers might not miss her work. The picture reproduced may strike our readers as rather too modern in conception but the real charm of the picture lies in the lovely figures and the beautiful stretch of country beyond. The work is clean and crisp and is eminently suited for a mural decoration.

A glorious picture by a versatile lady.



TRIPLICANE TEMPLE.

This is a miniature reproduction of the large oil painting of the Parthasarathi Temple at Triplicane by that versatile lady Mrs. Chamier. The picture is a glowing one with bright colours and all the glare of tropical sunshine. The dusky chaps in the shade in the lower right hand corner have been adroitly utilised to contrast the general tone of the picture. Mrs. Chamier is equally familiar with cool Kashmir as she is with warm Madras and her pictures of that country are as charming as any others by her. Mrs. Chamier was the recepient of no less than three well-merited prizes.

A Beautiful Statuette.

A FARMER'S LUXURY.

This beautiful red clay statuette by Mr. R. K. Phadke won a special Bronze Medal. The statuette represents a Farmer lighting his cheroot and drawing in his first whiff. As a writer reviewing this work in the "*Times of India*" said "it will be a long time before such pose and expression are seen in the work of another Indian Artist" Mr. Phadke's works hold out promises of a great sculpture and it may not be very long before he gives us some classic masterpieces.

Historical and Scientific.

Pearls from the Congress Garland.

By Son of India.

Mehar Singh, son of Daulat Singh applied for remission of Income Tax in Case No. 36 of 1917 in the Court of the First Class Magistrate of Chakwal. The Magistrate in dismissing the application remarked, among other things, 'owing to the war the profit of the mules is immense, but the objector has not contributed a pice to any war fund or any war loan. He also had a son whom he would not enlist.'

***

The Commissioner of Multan said, 'I am afraid with a few exceptions the leading men in the District have not done their duty. Instead of enlisting members of their own families, they tried to coerce or buy men of lower stratum. Objectionable methods of coercion were resorted to by some headmen with the result that in some cases public tranquility was disturbed. Attempts were made in numerous cases, and these were successful, to fraudulently enlist foreigners from other districts and other divisions as residents of this district though this was against the orders of the Government.

***

An official went to the village Yara, District Karnal and a number of boys were induced to offer themselves as recruits. The father of one of these entreated the Magistrate not to take from him his only son. The Magistrate would not listen, and there was excitement and a scuffle. Some persons were brought up under the Defence of India Act and five were convicted. The conviction was set aside on appeal. It appears from the judgment that the lower court had acted under express orders of Mr. Hamilton, the District Magistrate. The Appellate Court says:—The various orders passed by the District Magistrate from time to time clearly show that if these appellants had also supplied recruits from among their near relations, or if they were fit for enlistment themselves, they would have been let off, provided twenty recruits were made up from the village as was originally demanded from it.

***

War Loan was forcibly levied in this District. Title-hunters exacted war loan from the masses in order to win honour for themselves. Rs. 33 per square was forcibly levied *en masse*. No exception was made. Even an adjudged bankrupt had to pay it. The history of this levy is interesting. It was proposed that every square-holder should be made to give Rs. 33/- the value of one acre of land to the Government. No square-holder was consulted. The proposal came from the title-hunters. It was accepted by the local authorities but was modified by the Local Government. In place of gift the local Government took it as a loan, the interest going to the improvement of the village and not to the individual contributors.

***

The Panjab Government issued a circular laying down that 'in the matter of collecting war loan,' help might be afforded by a promise to recognise liberal subscriptions by Sanads, by the grant of Chairs, and by the gift of special certificates. On the other hand it should be made clear to wealthy citizens that failure to do their duty in this matter will be taken into account in nominations to Municipal and notified area Committees, in appointments of honorary magistrates, and in any other forms of Government recognition, on the ground that such honours are reserved for those who have shown in a practical form their desire to assist the administration.

(*To be continued.*)

Reviews.

Nationalism and Internationalism: By Mr. Ramsay Muir.

The fact that many books are being now written about the reconstruction of the world after the war and the further fact that everywhere social and political systems are being shaped in new and diverse ways are the great events of to-day Though unctuously enough the Western nations think that the civilisation of Europe is the civilisation of the world, yet there is no doubt that the whole world is in a ferment and is forging new forms of life on the anvil of the present.

Mr Ramsay Muir in his valuable book on *Nationalism and Internationalism* has dealt with various aspects of the present and the future—aspects which deserve our careful and deliberate consideration. He points out that the two distinctive conceptions of Western civilisation are those of Law and of Liberty. The modern conception of Law is not that of command of a master, human or divine, but the organised will of the community obeyed for the benefit of the individual and of the community. He points out that hence law is not unalterable, that law is the offspring of morality, and that we have to co-operate with it, while the ancient conception of law was that it was unalterable, that it was the parent of morality, and that it should be implicitly and unquestioningly obeyed. But while there is much truth in what he says it is surely too much to say that the old conception of law is opposed to civilisation. In India the Smritis laid down a code of ethical life and ceremonial which was unalterable and allowed variations of social and political life in other and smaller matters under the modifying influence of custom. Custom was only the slow building up of social processes and the securing of change as the result of inner growth and of the slow and steady pressure of vital needs. The ascertainment of the communal will by elaborate political forms which occupy man's attention all through life and give him no leisure to attend to the more vital things in life is after all not such a heaven-born scheme of life as it is advertised to be The Indian Code of ethical and ceremonial life is so high and yet so practical that all ages and generations can approximate to it and find enough room for progress in the process of approximation itself. Hence Mr. Ramsay Muir's indictment of the Indian inability to rise to a sense of the moral obligatoriness of co-operating with law is the mere unthinking perpetuation of a current shibboleth and nothing more.

His exposition of liberty is more interesting. He says that it is regarded as one of 'the ultimately desirable things and the highest glory of manhood.' 'The assertion of it always rests implicitly in the claim of an inherent right, residing in the individual or in the group, to be guided by its own inner light in making the most of its life, its opportunities, and its powers of thought.' Liberty includes liberty of conscience, liberty of thought, and political liberty.

Mr. Muir says that the unending conflict of law and liberty is the heart and essence of Western history and seems to rejoice and glory in it. But surely it is possible to conceive of a state of society in which the law is rigid in some respects and fluid in other respects, in which liberty is freedom within limits for the sake of securing the freedom of all, and in which both law and liberty are valued only as leading to self-realisation in love. Law which is ever unstable and which never is but always to be blest, liberty which is unlimited freedom

Our Social Problem and the Bhagavat Gita

By K. S Ramaswamy Sastri B. A., B. L.

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for each resulting in eternal unsettlement frantically aiming at equilibrium, and pre-occupation with the harmonising of law and liberty to the detriment of the spiritual factors in life are not after all objects of supreme praise. Mr. Muir is surely claiming too much when he says that "liberty never truly existed outside of the realms of western civilisation. He says further: "The dream and vision of political liberty has never even dawned upon any of the peoples of the world until they have come into fact with western civilisation." The passionate desire for the self-ordering of life is an instinctive feeling with every race and community. Political liberty on the western forms has now come to occupy such a large place in contemporary life and thought that other forms of it have fallen out of memory altogether.

These misconceptions are vital and not merely superficial. They are not peculiar to the author but reflect the temperament of the time. He says that Greece first conceived of intellectual liberty and that the practical sense of Rome worked it out. He makes an unproved assertion when he says that Christianity is the harmony of law and liberty and that hence it flourished where the western civilisation was rooted but not elsewhere, as there was an inherent affinity between it and western civilisation. He says further that Rome fell as Law was allowed to get the upper hand over Liberty. Such glittering generalisations cannot be disproved; but neither can they be proved. The Church preserved the culture of Greece and Rome during the welter of barbarism and impressed it on Western Europe after the forces of disorder and disintegration settled down. But the conception of unity of civilisation as expressed in the idea of the Holy Roman Empire and the conception of the Universal Church slowly made way for the conception of nation-states. The Renaissance, the Reformation, and the Revolution completed the modernisation of life. Mr. Muir well says that though despotisms of various degrees flourished in continental Europe England was always the home of Law and Liberty. The control of taxation and legislation by the nation was early established there. In the modern age in Europe nationality was accepted as the only sound and healthy basis for the organisation of a state; internationalism began to be recognised as a factor in cosmic life; democratic self-government began to be realised, and the Europeanisation of the world began.

What is this new idea of Nationalism. A nation is different from a race or a state. Geographical unity, racial unity, linguistic unity, unity of religion, and other unities are singly or fully present in the existing nation-states. Georgraphical unity and racial unity are of minor importance; linguistic unity is a powerful nation-building force but is not indispensable; religious unity is negligible; and economic unity is a factor of no importance. Mr. Muir however says: "But it is probable that the most potent of all nation-moulding factors, the one indispensable factor which must be present whatever else be lacking, is the possession of a common tradition, a memory of sufferings endured and victories won in common, expressed in song and legend, in the dear names of great personalities that seem to embody in themselves the character and ideals of the nation, in the names also of the sacred places wherein the national memory is enshrined.........Its essence is a sentiment, and in the last resort we can only say that a nation is a nation because its members passionately and unanimously believe it to be so." But what a melancholy conclusion is he led to! He says:—"There seems no escape from the conclusion that nationhood must mainly determine itself by conflict." He forgets that the lessons of history are only indication not prophecy. There has been on the earth an America which could give national life to conquered Cuba. It is clear further that President Wilson's great principle of self-detemination is a new force in life that will upset all calculations drawn from mere past history. The growth of the idea of supernationality and of the idea of internationalism is another important factor. There is however a large element of hope in his statement: "Nationality, since it is not solely or even mainly based upon racial homogeneity, can be nursed into existence, even where most of the elements of unity are to begin with lacking."

In Europe England was the first country to attain nationhood. The observations that he makes in regard to the attainment of nationality in England are of special value to India: "It is significant that they (the English) are, of all the European peoples, the most mixed in regard to race, and that their language is, of all tongues that have ever been spoken on the earth, the most elastic and the most hospitable to foreign infusions. Two things helped them to the early development of national consciousness: the one, their geographical isolation; the other, the stern discipline to which they were submitted under the rule of foreign conquerors of great organising power in the eleventh and twelfth centuries." France, Spain, Portugal, Holland, and Sweden then attained nationhood. But the preaching of the doctrine of nationality and the swift spread of the national idea were only after the French Revolution and mainly by way of reaction against Napoleonic tyranny. The Rights of man included the right to choose the governors. "It was a natural corollary that men had a right to be governed by their mutual sympathies and affinities in the organisation of the state, and once this position is granted, the nationalist doctrine is established." Mr. Muir points out that England always helped the national spirit though her treatment of Ireland and her early attempt to suppress French nationality point in the other direction. He says however: "Though it has doubtless been influenced by the attachment to liberty bred among her people by their self-governing institutions, it has been mainly due, in the first place, to her insular position, and, in the second place to the fact that she has had other means of satisfying her national aspirations outside of the Continent of Europe, in regions where she did not come in conflict with the national spirit."

But the panorama of European history is more interesting than inspiring. Why had nationhood to be bought at such a price? And why did every virile nation ignore the principle that made it a nation and aim at world-mastery in its intoxication of strength. Spain, France, and now Germany have shown the same temper. It is clear that this has been due to the possession of an exclusively political interest in life. Ethical and spiritual progress was left to take care of itself. Strength always sought to achieve annexation because the sense of the spiritual basis of life was during the whole history of modern Europe a vanishing factor and not an increasing force. The Great War was the last menace to national freedom and fortunately the national idea has triumphed brilliantly and for ever.

Mr. Muir then proceeds to describe the rise and growth of internationalism. He says: "Variety in unity has been the note of European civilisation, and the secret of its vitality; variety of national types upon an underlying unity of moral and political ideas.' He shows how the great Roman Empire fell because of its over-emphasis on the aspect of unity. The Holy Roman Empire founded on the forced political unity became a shadow while the Church as the supreme expression of the moral, religious, and intellectual unity of Europe increased in power. The Pope had also political influence if not the forms of sovereignty. He was 'the mouthpiece of the common conscience of the Western world.' The Renaissance weakened the authority of the Church; the Reformation overthrew it; and the Revolution turned the thoughts of men exclusively into political channels. Nationality is now placed above the brotherhood of civilised peoples. How is it that nationalism has overthrown all the old dreams and imperfect realisations of cosmopolitanism? Mr. Muir says that the first cause was the Renaissance which laid stress upon personality and power, and upon self-expression as higher than self-sacrifice. The second cause was the Reformation which by its schism rent as-

under the old unity. The third cause was the birth of the nation-states. Mr. Muir says: 'The satisfaction of national aspirations, first after freedom and unity, then after domination, came to be during the modern age the most powerful of political motives; in comparison with which the dream of the world-state, or of the brotherhood of all civilised states, seemed to be mere sentimentalism. According to Machiavelli the Prince was to wield the national power while according to Treitschke the state was to wield it.

But though cosmopolitanism has thus disappeared for ever, internationalism has been slowly emerging into view. The desire for permanent international peace can be realised only when law and not force is the arbiter of inter state disputes. The schemes during the Middle Ages for the establishment of a common authority for all Europe failed, as they were upset by the slow and irresistible development of the national idea. Though all the grandiose schemes of leagues of peace failed and Europe was convulsed by war after war, a body of international law was slowly growing. But the attempts at the creation of a federated Europe which were made from time to time were all magnificent failures because dynastic considerations were always kept in the foreground of the schemes, and because the leagues were leagues of sovereigns and not of peoples. The Concert of Europe founded in 1815 turned out to be a dismal failure; the Hague tribunal has been an ornamental body; and the enhancement of national armaments has been incessantly going on. Only minor questions like the *Alabama* case have been allowed to go before the Hague tribunal. Thus the international idea has been struggling for existence without marked success all along.

But during all these hastening centuries the unity of European civilisation was being slowly worked out. Life has become similar in all the states of Europe. Modern economic transformations have made the whole world 'a single vast and complex economic unit.' Norman Angell points out in his excellent work *The Great Illusion* how the mind of Europe has begun to recognise this and the real fruitlessness of wars. Capital tends to flow where it can be best employed and ignores other considerations. International finance has linked up distant and diverse societies. But all this was wrecked in the Great War of 1914. Why was this? Mr. Muir says well: "The forces in the life of Europe that have been most hostile to the international idea, that is, to the peaceful and organised co-operation of the European states, may all be resumed under three heads: the spirit of nationalism, the spirit of commercialism, and the spirit of militarism." Why is it that the national spirit, not content with achieving unity and freedom, aims at domination? Why does nationalism become chauvinism? Why is it affected by the fever of megalomania? Mr. Muir says that this is due to commercialism and militarism. He says: "The spirit of commercialism has led to many wars, provoked by the desire to gain access to, or control over, particular markets. This motive has been present in many of our own wars; it has been the predominant motive with us perhaps more often than with any other people, from the time when we fought to overthrow the Spanish monopoly of the tropical West, to the time when we waged two wars with China in order to force open the gates of that vast market. And it is impossible for any Englishman to deny that war may bring great commercial advantages, more especially the kind of war that lead to the opening up of undeveloped areas or that brings backward peoples into contact with more advanced civilisation, and causes an increase both in their wants and in their productive power. Whether a war for commercial control over a highly developed country inhabited by a civilised people can bring any commercial advantage to the conqueror is quite another question. As a matter of fact if each nation is prosperous and happy, each will buy more from the others. Hence commercial vision as opposed to commercial exploitation should be opposed to war. But the shortest road to wealth is always preferred by selfish man though it eventually turns out to be the longest. The real foe of peace is hence the evil spirit of militarism intensified by a false spirit of commercialism. Militarism is a mental attitude. It believes in brute force; it declares war to be a holy thing; and it leads to the augmentation of armies. Mr. Muir says well: "It is the sworn foe at once of Law and Liberty. No European people has been wholly exempt from its foundations, or is, perhaps, wholly exempt from them to-day." He points out that the militarist idea was not at work in Britain "which has no unsatisfied nationalist ambitions in Europe, no desire for European dominion, and so vast a heritage outside Europe that she desires no addition to her responsibilities." He says that it arose in Germany. He says: "The national spirit in Germany was defiled and vulgarised by the noxious doctrine of the inherent superiority of the Teutonic race." Frenzied nationalism and racialism made militarism the dominant note of German culture. German commerce aimed more at dominion than at wealth. Industries were nationalised and subsidised to destroy the commerce of other countries by artificially stimulated overproduction. She had to achieve mastery over new markets for such stimulated products. England had been the first in the field of colonisation and Germany found herself handicapped everywhere. She yearned for the widening of the area of the monopoly-market and the expansion of her colonial empire. But this could not be. She built a great army and a great navy to crush Britain. Her eye was on Britain and not on other countries which she despised while she dreaded Britain. German junkers dominated German life; but they could have done nothing if the German people as a whole did not share their views. They turned the universities into breeding-places of the militaristic spirit. Trietschke's lectures on *Politik* "became the very Bible of German statecraft." He taught that the essence of the state is not justice but power, and that the expansion of its power is its highest moral obligation.

This has been the genesis of the Great War which Mr. Muir well calls "the culmination of modern history." The Allies and especially America have stood for the international idea and the protection of small states and nationality and treaty obligations, and have fortunately won. Mr. Muir points out that the previous wars were due to the working of the national principle which is peculiar to Europe and whose aim is "to define the limits of States not by the accidents of conquest or dynastic inheritance, but by the natural affinities of their citizens." He says: "The system of nation-states enriches the world by ensuring the existence of a happy variety of types within the same civilisation.........The national form of State alone renders possible the development of what we call self-government—the organised co-operation of the body of free citizens in the management of their common affairs." The present war has proved the real strength of the international idea—the idea of the co-operation of free nations as distinguished from the idea of a single world dominion. "Internationalism is dependent upon nationalism." Mr. Muir thus sums-up his view on this matter: "During four centuries of almost unbroken warfare, when the new conception of the nation-state was blindly working itself out, Europe has succeeded in equipping herself not only with a rudimentary system of international law, but with a rudimentary international legislature (the Congresses of the nineteenth century), with a rudimentary international executive (the Concert of Europe) and with a rudimentary international Judiciary (the Hague Tribunal). And the main motive for this remarkable development has been the growing conviction that the security and freedom of individuals in a State, depend upon their being able to put themselves under the guardianship of law. That is to say, internationalisation is necessary as the fulfilment of nationalism. The two are as mutually dependent as Liberty and Law."

Miscellaneous.

Olla Podrida.

We are duly informed by *New India* that the Dharmika Brahmana Sangham has taken two forward steps. One step is that it is going to admit as members of the League those who are Brahmans by Guna and Karma. A Parishad is to settle in what true Brahmana culture consists. I suppose that it will be a white Parishad. The other step is to abolish the old restriction as to Pancha Dravidas Brahmins alone. Now, when and where is to be the New Trivikrama's Third Step?

* * *

We know however who is to be the *Mahabali* in the literal sense. This *Trivikrama* wants to make the Hindu society the *Mahabali i.e.*, the great offering to be sacrificed. But to whom? Of course to Adharma.

* * *

Quite recently, in a suit for breach of promise of marriage filed by a lady against one who was wounded in the war, Mr. Justice Darling gave one farthing as damages and deprived the plaintiff of costs. He said that such marriages should not be encouraged as they will result in idiotic children. What wonderful suits and more wonderful reasons!

* * *

Another recent case is that of Mrs. Bamberger *vs.* Mr. Bamberger for divorce. The lady said that the husband deserted. He said that she was guilty of adultery. She rejoined that his actions conduced to such adultery. Very interesting!

* * *

The following extract from the *Amrita Bazaar Patrika* speaks for itself: "We think that we in Bengal have taken to meat-eating more whole-heartedly, probably to reach the Europeans in the race of life, than perhaps any other people in India. But have we grown healthier than our forefathers, or our brethren the Madrasis, the Punjabis and others on that account? Our ancestors in the days of early British rule were far healthier than we, though flesh-eating was anathema to them."

SCRUTATOR.

Short Story.

*The Rai Sahib's Conversion.

BY A. RAMA IYER, M.A.

By the time that Rai Ramachandra Dutt had attained old age, his nature had become rather peevish. The cause of this peevishness was that, in spite of his enjoying all worldly pleasures, his mind knew no peace. The Rai Sahib had abundance of money; he had also a large family of children and grandchildren. His heart, however, yearned for peace, and could find none!

One day the Rai Sahib was sitting in his room, plunged in thought. "How to attain peace of mind" was his problem. He was reviewing his past life to himself. "I thought at one time that, if only I became a millionaire, I should know no want and be perfectly happy. I thought that happiness consisted in having no wants. God listened to my prayer, and I became a millionaire; but then, I began to think that, if only I got a title too, I should not fail to be happy, and could spend the rest of my life in perfect peace. Then I got the title of Rai Sahib. Still I found that I had no peace. No sooner was one wish fulfilled than another rose in its stead. Once I wished to have a son; but no sooner was a son born to me than I began to wish for a grandson! It is all mere folly! People say that to enjoy worldly pleasures is to be happy; they think that happiness consists in the realisation of our desires. But, in fact, happiness is to be had nowhere. If it is to be had at all, it is in forsaking the world and becoming a *Sanyasi*. If it were not so, why should so many wise men and philosophers have become *Sanyasis*? Truly the heart of man can find rest only in renunciation." As the Rai Sahib was plunged in such thoughts, the door of his room opened, and in came his eldest son, Krishna Dutt. The Rai Sahib started, and asked his son what the matter was.

Krishna Dutt broke forth into angry words. "The matter indeed! Vishnu Dutt (his younger brother) thinks that he is the absolute master of this house and all its affairs. I had to go out on an urgent business today, and had ordered that the car should not be taken away. But what does he care if other people's business goes to the dogs?"

Rai Sahib :—"Well, what has he done"?

Krishna Dutt :—"Gone away to somewhere with the car! Anwar Khan (the chauffeur) told him that the car could not be taken away, as it had been detained on business; but he got only abuses in return. As a servant is but a servant, Anwar Khan had perforce to go with him.

The Rai Sahib said mildly :—"Well, since he *has* gone away, you may take my coach and pair, or go riding your own horse."

Krishna Dutt :—"This is just why he grows more and more haughty! He knows that, whatever he may do, you will never say a word."

Rai Sahib :—"Well, then, what do you want now?"

Krishna Dutt :—"What I want is that you should get me another car. The *Chota Babu* is also master of the car; I dont like this partnership business. If you dont get me another car, there will be no end of fights between us."

Rai Sahib :—"Very good. I will rebuke him; and if he doesnt listen to me, I'll get you another car."

When Krishna Dutt had departed, the Rai Sahib heaved a deep sigh, and said to himself, "I am not free to keep quiet in a corner for even a minute. Ah, I am sick of these troubles!"

Hardly had Krishna Dutt gone when the other door of the room (which led to the Zenana) opened, and there entered two grown-up girls, earnestly talking to each other. One of them was saying to the other, "Anyhow I'll get it made for me today by my father"; the other was replying, "In that case, will *I* not also get one made for me?"

The Rai Sahib turned round to see what the matter was. By this time the girls had come close to him. He asked with a forced smile, "What is it, Sita? What is the matter?" Sita replied, "Father, I had been today to Rai Syamacharan's house. A pair of gem-set bangles have just arrived for Subhadra. What shall I say, father? I never saw such beautiful bangles in all my life! Please have a pair made for me too, father."

The other daughter :—"One for me too, father!"

Rai Sahib :—"Why, you have already two or three pairs each. You don't have occasion to wear even these. What will you do with still another pair?"

Sita :—"True, father; but these are not at all like ours. Oh, my father, do get me a pair like these."

Rai Sahib :—"Well, I'll first have a look at them myself."

Sita :—"Just send a man to their house at once, father."

Rai Sahib :—"Oh, yes, I'll see to it."

Sita :—"Do it *at once*, father. Otherwise you will forget!"

The Rai Sahib wished to be alone for some time, but his daughters gave him so much trouble that he had to get up and arrange to have the bangles brought.

* Translated from the Hindi Journal "Saraswati"

II

Rai Ramachandra Dutt said to his friend Rai Syamacharan, "It may be that, as you say, there is no more blessed condition for a man than that of a *grihastha*. But, for myself, I find in it more misery than happiness. Some trouble or other is always cropping up. So many conflicting demands have to be met. I am tired of looking after the affairs of my household. At home they are at loggerheads with one another. Some one or other is always laid up with some disease or other. I have not a single moment of peace or quiet. Do tell me how I can escape this misery."

Rai Syamacharan said, smiling :—"Why, brother, this is just the *enjoyment* of a householder. In my opinion it is wrong to view it otherwise."

Rai Ram:—"Some people may take this for happiness, but to me it is the height of misery."

Rai Syama:—"Well, then, what is your wish ?"

Rai Ram :—"I wish to be relieved of these troubles, and to spend my last days in devotion to God."

Rai Syamacharan laughed outright, and said:—"Say rather that you are preparing for salvation !"

Rai Ramachandra said in a most serious tone :—"This is no matter for your gibes. Salvation is not so easy to attain. I only wish to have peace of mind."

Rai Syam :—"Whether a man's mind is peaceful or not depends upon his own nature. On the one hand, there are many men who never complain even in the midst of serious sufferings; on the other hand, there are may men like you, to whom there is no peace at any time and under any circumstances."

Rai Ram :—"There may be men who never complain of their miseries; but I never met such a man till now.

Rai Syam:—Here is such a man standing before you !"

Rai Ram (laughing):—"What is after all your present condition ? You have still many worldly pleasures to enjoy, many desires yet to realise. This is why you don't complain. If, even after reaching my present state, you don't complain, then I'll admit that it is your nature."

Rai Syama :—"Well, tell me now what is the remedy you have thought of ?"

Rai Ram :—"I 've decided to become a *Sanyasi*"

Rai Syamacharan opened his eyes wide, and said:—"*Sanyasi* ! what on earth do you mean ?"

Rai Ram :—"My friend, this is not right. What need is there for you to renounce the world ?"

Rai Ram :—"What else, then, shall I do" ? Rai Syamacharan thought for a while, and said, "In my opinion, all your troubles will vanish if you spend some two or three months in some village of your *Zamindari*, where you can live a quiet life, amidst beautiful natural surroundings."

Rai Ram :—"If I go away, who will look after the affairs of my household here ?"

Rai Syama :—"Who will look after them if you turn out a *Sanyasi* ?"

Rai Ram :—"*Then*, of course, I should not care if anybody looked after them or not. When once I have renounced the world, I need not think of such things."

Rai Syama :—"Well, your manager will be able to look after your affairs for a few months. In any case, please try what I advise; and, if you don't profit by it you may do as you like. I too shall go along with you, and stay with you as long as you want."

Rai Ram :—"Well, be it so. I'll try this too."

III

It was past five in the evening. The farmers of Lakshmanpur were returning home after working in the fields all day long. Just at this time Rai Ramachandra and Rai Syamacharan were going out for a walk. They were walking along at a slow pace, talking to each other and inhaling the cool breeze.

Rai Ram :—"Surely the delight that we feel in the country can never be had in towns. Look, what a charming scene ! It is perfect green on all sides of us. How beautiful is the green grass shone on by the rays of the setting sun ! How mild and cool is the breeze !"

Rai Syama :—"True, how can you find such delight in towns ? There the gardens and parks are all artificial, while here there is not the least trace of artificiality. Here we live in the midst of Nature. Look at this decayed tree which stands before us. There are no leaves on it ; yet, how beautiful it looks amidst these green trees ! Even the dried-up grass and shrubs of this place have a beauty all their own."

Rai Ram :—"Look at these peasants. How cheerful they are ! Though tired after a hard day's work, they go home singing songs ! But, alas, there is much poverty among these people !"

Rai Syama :—"How can they help being poor ? Of the little that they earn, a part goes away in the form of taxes, and as presents to the *sowcar* ; a part is also extorted by the *patwari* and the peons, what remains is hardly enough to enable them to fill their stomachs. Besides, they have no incentive to make their lands more productive ; for they remain in constant dread of being dispossessed of their lands. Supposing they produce something with their own efforts, and are ejected from their lands, all their labour is lost."

Talking in this wise, they went and sat on a rock under a dense grove of trees. All around them were big trees, and a dense underwood.

Rai Syama :—"Well, my friend, it is now 15 or 20 days since we came here. Have you begun to feel any change ?"

Rai Ram :—"I am indeed happy in a sense, but I can't say as yet that I have found real peace of mind."

Rai Syama :—"Well gradually you will find that too."

Rai Ram :—"May be, but my mind tells me that real peace is not to be had this way."

Rai Syama:—"You seem to be a confirmed pessimist."

Rai Ram:—"If you were in my position, then you too will be a pessimist."

Rai Syama:—"Are you sure, then, that you will not have peace in this way ?"

Rai Ram:—"Well, that is what I think."

Rai Syama:—"What do you propose, then ?"

Rai Ram:—"I've already told you."

Rai Syama:—"Namely ?"

Rai Ram:—"To give up the world, and become a *Sanyasi.*"

No sooner had these words escaped his lips than a loud laughter was heard from one side. They both started, and sat gazing at each other for a while. Then Rai Ramachandra broke silence :—"Whence came this sound of laughter ?"

Rai Syama :—"From somewhere on *this* side."

Rai Ram:—"It was a loud and deep voice."

Rai Syama:—"From the voice we couldn't say......"

Just then an old man was seen advancing to them from the front side. They could see from his dress that he was a mendicant.

Rai Syamacharn said in a soft tone :—"Ah, yes, now I remember one or two villagers telling me some six or seven days back that, for the last few days, an old mendicant has been living in this jungle. Here he lives day and night ; only once in the day time........"

Here he stopped short, for by this time the old man had come quite close to them. Both viewed him from head to foot. His dress was loose and soiled. He had a long, grey beard. There was a strange brightness in his big red eyes. Though dark in complexion there was a strange power in his face which fascinated them.

The old man stood close in front of them, and said smiling:—"Who is it that speaks ill of this world? Who is it that is tired of this world? Who wishes to renounce this world and become a *Sanyasi*?"

He spoke these words quite fearlessly, and as if he were addressing mere children. Rai Ramachandra didn't like this boldness, but he had not the courage to utter a word. Syamacharan too sat still. The old man again spoke,—"just now I heard somebody say that he wanted to renounce the world and become a *Sanyasi*."

This time Rai Syamacharan took courage to say, "Our friend here is sick of the hardships of a householder's life. So he says he wishes to be a *Sanyasi*. That is all the matter. He says he has no peace of mind."

The old man stood for a while looking at Rai Ramachandra. Then with a laugh he said, "Do you think to have peace by wandering in the forests, or by dwelling in some mountain cave? You are hopelessly misled. There is nothing at all *outside* the world. All that is, is *in* the world. The forest is in the world, the mountains are in the world, you too are in the world. Likewise the world is in the mountains and in the forests, as well as in you. How then can you renounce the world? Why, the world is in your body,—nay, in every hair of your body. It is foolish to seek peace outside the world. Of course, this is also a means of getting peace, but the path is long and strait. Those people who have spent the best part of their life in the pursuit of worldly pleasures will never be able to tread this path. Why should you go a long journey for something which is within reach of your hands? Peace is with you already; you can have it whenever you wish. You should always choose the shortest route for reaching your goal. If you have money, you can attain peace by means of it. Thousands of your brethren are sunk in poverty. Do all that you can for their uplift,—teach them the arts and industries, open schools for them, start homes for the destitute and the maimed, homes for the widows. Help the poor peasants and farmers in their work,—then you will have peace. If you have learning, do your best to impart that learning to your brethren sunk in ignorance; then you will have peace. If you have strength, try to make your less fortmate brethren also strong,—then you will have peace. How easy, how delightful! To think of being happy away from your fellow-men is an error, a great error. In a word, do good to others selflessly,—then you will have lasting peace and happiness."

Then the old man once more laughed aloud, and went away, saying to himself as he went, "An error, a great error." The two friends sat gazing at each other. At last Rai Ramachandra drew a long breath, and said, "Verily I was a fool not to have known this before."

* * *

Two years had elapsed after this incident, when, one day, Rai Syamacharan asked his friend, "Tell me are you happy now? Or do you still complain as of old?"

Rai Ramachandra replied with a face beaming with happiness, "No complaints at all. During these two years, I have opened 10 or 15 schools in the villages. Five or six asylums for the destitute have been opened. Scholarships have been given to many a poor student for higher education. The peasants in my *Zamindari* have now no fear of ejectment; and I am helping them financially to improve their lands. When I see the little orphans playing in the Children's Homes, when I witness the developments in sanitation and cultivation in my villages; when I see the poor boys enjoying the blessings of education, who would otherwise be leading a life of vagabondage,—oh, I can hardly tell you how happy I feel. Truly, blessed are those that do good to others."

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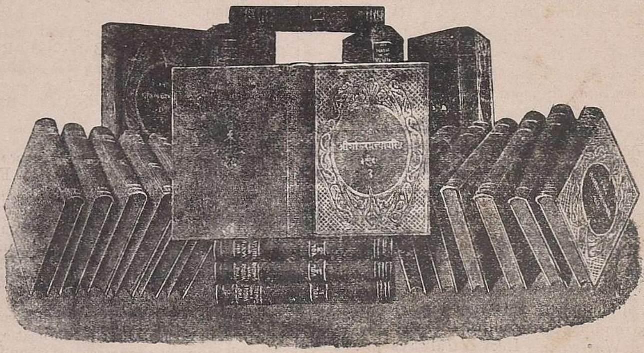

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